1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

accompanied them, founding near by the aldea of Peleguim under the chief Francisco. Others remained near Praia Grande under the leadership of a fugitive from justice named Marciano.

In 1900 these Timbira were reinforced by some twenty new migrants from the Pindaré. In that area chief Karinẽ"s band, which lived along the Riacho Gallego, had been exterminated by the Guajajára, who were aided by a rubber-gathering expedition. The survivors, led by chief Manoel Pixuna, fled to their tribesmen on the Gurupy.

In 1903 the Urubú attacked and killed several members of an encampment of these Timbira on a western affluent of the Gurupy-una, where they were gathering capahi oil. In 1906 the aldea of Peleguim reunited with that of Praia Grande. A new epidemic of measles claimed its victims, among them the "chief" Marciano, whereupon the survivors once more joined the Ayres Pereira family, which after being ousted from Bôa Vista by the Urubú had resettled upstream at the mouth of the Araparytíua.

During a six months' stay on the upper Gurupy in 1914 and 1915 I encountered this group several times. They were by then reduced to a population of 41, but in contrast to the Tembé had remained comparatively pure. They were peaceable, trusting, and loyal. Most of the men, but only a few of the women, spoke some Portuguese; however, in consequence of their proximity to the Tembé of Praia Grande, nearly all spoke likewise the Tupí dialect of that tribe. Among themselves they conversed exclusively in their rough, guttural Timbira tongue; the chief, Pedro Čumeré, dictated to me a list of sixty-two words, for the most part reproduced in my Vokabular der Timbiras von Maranhão und Pará.

Even in their own settlement—a bare hundred paces from the Ayres Pereira household—they wore more or less clothing and had abandoned the ancient mode of dressing the hair. Only the older men still had extended ears, but removal of eyebrows and lashes was still a general practice. Bows and arrows were used only to shoot fish, having been superseded by firearms in the chase.

A year before my arrival they had celebrated an old-style festival, with racing logs and masks. Of these I was able to view the remains: cylindrical headdresses with two long horns and a feather mosaic; their term ku' uxį'd corresponds to the Ramkõ'kamekra kõkrį't.[2] It had been the very last festival of the kind, for the only elder capable of conducting it had died since the performance.

At the time of my visit the Timbira had unfortunately given up farming, to which they had begun to devote themselves, in order to gather capahi oil, hire themselves out as river boatmen, or otherwise enter the service of the rubber gatherers, a mode of life bound to lead to economic and social ruin. Nevertheless they maintained their population for some years to come, for the census of 1919 sets their number at 43. Today, after their transfer by the Serviço to the Tembé station (Felippe Camarão), at the mouth of the Jararaca, there are said to be only a few survivors.

I could not ascertain a tribal name for these Timbira, possibly because the bands that emigrated from the Pindaré at different times belonged to different tribes which united only on the Gurupy. In their earlier home on the Pindaré there are no longer any Timbira.

2–3. The Krẽyé of Bacabal; the Kukóekamekra

These two tribes, together with the extinct Pobzé, probably correspond to Ribeiro's "Timbiras do Baixo Mearim,"[3]—people, he declares, who are called "Guajojaras."

[2] It designates a water monster and the society named after it.
[3] Ribeiro, Memoria, § 57; Roteiro, 26.